



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tabaraka¹* (*He firmly bestows as accepts multitudinous goodness and worthiness*) Who^a by His Hand^{w²} (*is*) the proprietorship; and He (*is*) over every-thing Omnipotent.
2. Who^a [*He*] created the death^x and the life^w to essay you^b [*He*] which (*of*) you^b (*is*) *absa'no³* (*perfecter and beautifuler*) a work; and He (*is*) The Mighty The *Ghaforo* (*iterative Forgiver*).
3. Who^a [*He*] created seven Heavens^w (*in a manner*) superposing⁴; not [*you^s*] see in *Ar-Rahman*'s creation of a disparity⁵; so let-return [*you^s*] the sight; do [*you^w*] see of a rift.
4. Afterwards let-return [*you^s*] the sight twain-recurrences^w transposes to you^g the sight *kha'sean* (*spurned-humbled/ contemptibile/ driven away*), while it^x (*is*) *haseeron⁶* (*that which is: cringer/fatigued/exhausted*).
5. And *laqad* (*verily, already and affirmatively*) We adorned [the]Heaven^w (*of*) the world by lamps^x; and We made it^{w⁷} a stoning for the Satans; and We prepared for them torment (*of*) the *Sa'erew^w* (*intensely kindling Fire*)^w.
6. And for whom^r unbelieved they^z by their Lord (*is*) Hell's^w torment and wretched (*is*) the destiny.
7. *Edha* (*when/ whereas*) (*had been*) flung they^z into it^w they^z heard for it^w a gasping while it^w *tafooro* (*boils/gushes*).
8. [*It^w*] almost severs from the exasperation; everywhen (*had been*) flung in it^w a drove, asked them its^w *kha'zanato* (*custodians/ wardens*): has not *ya'atekom* (*come to you^z*) *natheeron* (*iterative warner*).

تَبَرَّكَ الَّذِي بَيْدَهُ الْمُلْكُ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوكُمْ أَيْكَرُ أَحْسَنُ عَمَلاً وَهُوَ
الْعَزِيزُ الْغَفُورُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا مَا
تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ
تَفْوِيتٍ فَارِجٌ عَبَرَ هَلْ تَرَى مِنْ
فُطُورٍ ﴿٣﴾

ثُمَّ أَرْجَمَ الْبَصَرَ كَرْتَيْنَ يَنْقَلِبُ
إِلَيْكَ الْبَصَرُ حَاسِئًا وَهُوَ حَسِيرٌ

وَلَقَدْ زَيَّنَا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحَ وَجَعَلْنَاهَا رَجُومًا
لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابًا
السَّعِيرٌ ﴿٤﴾

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابٌ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٥﴾
إِذَا أَلْقَوْا فِيهَا سَمِعُوا هَا شَهِيقًا
وَهِيَ تَفُورُ ﴿٦﴾

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلُّمَا أَلْقَى
فِيهَا فَوْجٌ سَاهِمٌ حَزَنَتْهَا الْمُ
يَأْتِكُمْ نَذِيرٌ ﴿٧﴾

¹ See the *Lexicon* attached to this *Translation* for this important word “**تبارك**” *“تبارك”*. In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness..

² Some maintain that the “hands” are *symbols* of divine Might or Power.

³ There is no English word for *احسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴ The word “**طباق**” is “**حال**,” i.e. adverbial. But since in English there is *no* adverbial equivalent for “superposing” so I parenthetically introduced “*in manner*” qualifying “superposing.” Additionally, The word “**طباق**” is an epithet, i.e. an *adjective* bearing *multiple* meanings: (1) plural: for **طبق** (جبل و جبال), or plural for طبق like **رقبة و رقب** (رقبة و رقب), (2) an infinitive noun for a. See the *الدر المصنون لـ احمد الحلبـي*.

⁵ Including distances, sizes, or general nature of such creations.

⁶ The word “**حسير**” could mean (1) **حاسـر** = “he who cringer/exhausted,” or (2) “he who is made apparently fatigued.” See **الراغـب**.

⁷ The pronoun “**ها**” in “**جعلناها**” belongs to **المصابـح**, see **القرطـبي**.

<p>9. Said they^z: <i>bala</i>⁸ (<i>certainly-not</i>); <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>)us <i>nathheeron</i> (<i>iterative warner</i>); then we denied and we said: not Allah <i>nazzalla</i> (<i>iteratively descended</i>) of a thing; <i>en</i> (<i>not</i>) you^f (<i>are</i>) except in a misguidance/- waste big.</p> <p>10. And they^z said: had we were hearing or cerebrating, not we were in companions (<i>of</i>) the <i>Sa'ere</i>^w (<i>intensely kindling Fire</i>)^w.</p> <p>11. So they^z acknowledged by their offense; so far-away⁹ for companions (<i>of</i>) the <i>Sa'ere</i>^w (<i>intensely kindling Fire</i>).^w</p> <p>12. Verily who^r <i>yakhsharna</i> (<i>reverentially-fear they^r</i>) their Lord by the invisible, for them (<i>are</i>) a forgiveness^w and a remuneration^x big^x.</p> <p>13. And let-conceal you^z yourⁿ say or let-disclose/- louden¹⁰ it^x you^z; verily He (<i>is</i>) Omniscient (<i>by</i>) the chests' possession.</p> <p>14. Does not know Who^a [<i>He</i>] created¹¹; while He (<i>is</i>) The <i>Lateefo</i>¹² (<i>fine/subtle/gentle/and protector</i>) The Proficient.</p> <p>15. He Who^a made for you^b the Earth^w <i>dhalolan</i> (<i>submitter^w/submissively-submitter^w</i>); so let-walk you^z in its^w extremities¹³ and let-eat you^z from His <i>rez'qe</i>^x (<i>victuals for sustenance</i>)^x; and to Him (<i>is</i>) the resurrection.</p> <p>16. Have you^z secured (<i>yourⁿ selves from</i>) Whom^p [<i>He</i>] (<i>is</i>) in the Heaven^w to [<i>He</i>] implodes by you^b the Earth^w then <i>edha</i> (<i>suddenly/whereas</i>) it^w sways.</p> <p>17. Or have you^z secured (<i>yourⁿ selves from</i>) Whom^p [<i>He</i>] (<i>is</i>) in the Heaven^w to send [<i>He</i>] on you^b <i>hasseban</i> (<i>stone-storm</i>) then you^z will know how (<i>was</i>) [<i>My</i>] <i>nathhee're</i>¹⁴ (<i>iterative warner/warning</i>).</p> <p>18. And <i>laqad</i> (<i>verily, already and affirmatively</i>) denied who^r of before them; then how [<i>was</i>] [<i>My</i>] <i>na'kee're</i>¹⁵ (<i>demur/reproof/spurning</i>).</p> <p>19. Have [and] not seen they^z to the birds above them (<i>are</i>) spreaders (<i>of</i>) their wings^x and folding it^w; not hold it^w¹⁶ except <i>Ar-Rahaman</i>; verily He (<i>is</i>) by every-thing <i>Ba'sseeron</i> (<i>keen: Seer/comprehensive Knower</i></p>	<p>قالوا بلى قد جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء إن أنت إلا في ضلال كبير ﴿١﴾</p> <p>وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير ﴿٢﴾</p> <p>فأعترفوا بذنوبهم فسحقا لأصحاب السعير ﴿٣﴾</p> <p>إن الذين تخشون ربهم بالغيب لهم مغفرة وأجر كبير ﴿٤﴾</p> <p>واسروا قولكم أو أجهروا به إنه علیم بذات الصدور ﴿٥﴾</p> <p>الآيات من خلق وهو اللطيف الأخير ﴿٦﴾</p> <p>هو الذي جعل لكم الأرض ذلولاً فامشو في مناكبها وكلوا من رزقه وإليه التشور ﴿٧﴾</p> <p>أمة أمنت من في السماء أن تخسف بكم الأرض فإذا هر تمور ﴿٨﴾</p> <p>أم أمنت من في السماء أن يرسل عليكم حاصباً فستعمون كيف نذير ﴿٩﴾</p> <p>ولقد كذب الذين من قبلهم فكيف كان نكرا ﴿١٠﴾</p> <p>أولم يروا إلى الطير فوقهم صافت وبقيض ما يمسكون إلا الرحمن إنه بكل شيء ﴿١١﴾</p>
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⁸ The word “*bala*=“certainly-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁹ The word “سحقا” means *far-away for them from Allah's mercy*.

¹⁰ The word “جھروا” rooted in “جھر” bears at least dual meanings: (*disclose* versus *conceal*) or (*louden* versus *quiet/silent*).

¹¹ This is “disapprobatory (condemnatory) interrogative, implying negation”= “سؤال إنكاري و تجريعي” i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

¹² The word “لطيف” = “*Rafiq*” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both. See *الصادر*. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which simultaneously denotes: *fineness*, *subtlety*, *gentleness* and *protection*. So, the only available resort is *transliteration* and *parenthetical explanation*.

¹³ Originally the “مناكبها” are the human-shoulders. However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth. See *القطبي*.

¹⁴ The speaker's pronoun “ي” in “نذير” by Arabic (linguistic) Rule, is omitted, for “الخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See *اعراب القرآن، محمود صافي*

¹⁵ Ibid only regarding “نکر”.

¹⁶ The reason for “it^w” (i.e. in the *feminine*) in the two instances in this Ayah, is because in Arabic, although “bird” is singular but it also is a plural, but it is a “جمع تكسير”=broken-plural, therefore the reference to it must be feminized.

of the facts and their ultimate consequences).

20. Yet¹⁷ who^a (*is*) this who, he (*is*) soldiers for you^b succoring you^b from lesser than/without *Ar-Rahman*; *en* (*not*) the unbelievers except in beguilement.
21. Yet¹⁸ who^a (*is*) this who *yarzoqokum* (*[he] gives you^b provision/victuals for sustenance*)^x *en* (*if*) [*He*] withheld His *rez'qa* (*provision/victuals for sustenance/rain*)^x; rather they^z persisted in recalcitrance and an aversion.
22. Is then who^p walks [*he*] *mukebban* (*bending-down*) over his face more divinely-guided or who^p [*he*] walks level/even on *Sseratten* (*road/way*) straight.
23. Let-say [*you^s*]: He Who^a established you^b and made for you^b the hearing and the *abssa'ran* (*insights/-discernments*) and the *afedata* (*keen-preoccupation of the hearts*); little *ma*¹⁹ (*surely*) thank you^z.
24. Let-say [*you^s*]: He Who^a *thara'akum* (*created/propagated-/manifested you^b*) in the Earth^w and to Him (*are to be*) thronged you^z.
25. And they^z say when (*is*) this the promise^x; *en* (*if*) you^c were *ssa'degeena* (*always truth enforcers*).
26. Let-say [*you^s*]: verily only the knowledge (*is*) *enda* (*by munificence of/by Rule of* Allah; and verily only I am *natheeron* (*iterative warner*) manifester.
27. Then *lamma* (*when/whence*) they^z saw it^{x20} a nigh-shey^y (*had been) displeased faces (of*) whom^t unbelieved they^z and (*had been*) said: this (*is that*) which^x you^c were by it^x claiming/pleading.
28. Let-say [*you^s*]: have you^c seen *en* (*if*) perished me Allah and whom^p (*are*) with me, or *ra'heman*²¹ (*mercy-gave us* [*He*]); then who^p [*he*] havens the unbelievers from a painful torment.
29. Let-say [*you^s*]: He (*is*) *Ar-Rahmano* we believed by Him and on Him we trusted; so shall know you^z who^p [*he*] (*is*) in a misguidance manifester.
30. Let-say [*you^s*]: have seen you^c *en* (*if*) became yourⁿ water *ghawran*²² (*ground-deep-drain*) then who^p [*he*] comes (*to*) you^b by a water *ma'een* (*ever-flowing*).

بَصِيرٌ

أَمْنٌ هَذَا الَّذِي هُوَ جُنْدُكُمْ
يَنْصُرُكُمْ مِّنْ دُونِ الْرَّحْمَنِ إِنْ
الْكَفَرُونَ إِلَّا فِي غُرُورٍ

أَمْنٌ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ
أَمْسَكَ رِزْقَهُ بَلْ لَهُوَ فِي عَتْقٍ

وَنُفُورٌ

أَفْمَنْ يَمْشِي مِيكَبًا عَلَى وَجْهِهِ
أَهْدَى أَمْنٍ يَمْشِي سَوِيًّا عَلَى
صِرَاطٍ مُّسْتَقِيمٍ

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ
السَّمَمَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ
قَلِيلًا مَا تَشْكُرُونَ

قُلْ هُوَ الَّذِي ذَرَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تَحْشِرُونَ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا
أَنَا نَذِيرٌ مُّبِينٌ

فَلَمَّا رَأَوْهُ زُلْفَةَ سِيَّئَاتٍ وُجُوهُ
الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي
كُنْتُمْ بِهِ تَدْعُونَ

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ
مَعِيْ أَوْ رَحْمَنَا فَمَنْ تَحْيِرُ الْكُفَّارُ
مِنْ عَذَابِ الْيَمِينِ

قُلْ هُوَ الرَّحْمَنُ عَامِنَا بِهِ وَعَلَيْهِ
تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي
ضَلَالٍ مُّبِينٌ

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُرٌ غَوْرًا
فَمَنْ يَأْتِيْكُمْ بِمَاءٍ مَعِينٍ

¹⁷ The المصنون، لـ احمد الحلبـي or اعراب القرآن، لمحمود صافي i.e. “yet, rather” see “بل” = “أَمْنٌ” in “أَمْنٌ هَذَا الَّذِي هُوَ جُنْدُكُمْ”

¹⁸ Ibid.

¹⁹ اعراب القرآن، لمحمود صافي

²⁰ That is the realization of Allah's promise of resurrection and individual accounting.

²¹ The word “رَحْمَة” = “mercy” in Arabic “رَحْمَة” is unlike its English equivalent, in that “mercy” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “or *ra'hema* ([*He*] had mercy-given) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *or He meried us*” which cannot be said in correct English, as there is no such word as “meried.”

²² That is it drained deeply into the ground. +